Of the

FOUR Complexions

A

Treatiſe of Conſolation or Comfort.

That is,

An Inſtruction in Time of Temptation; for a continuing ſad or ſorrowfull Tempted or Afflicted Heart and Soul. Whence, Sorrow and *Sadneſſe* Naturally proceedeth, and taketh its Originall, and how Temptation is effected. Together with his Texts of Comfort; very profitable for a Tempted or Afflicted Heart and Soul.

Written upon Deſire to him: in High-Dutch, *in* March, Anno Chriſti 1621.

By

Jacob Behme

Alſo called

Teutonicus Philoſophus.

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The First Chapter.

Of the Cause of Feare *and Sorrow or Sadnesse; and what Perturbation or Terrour, Anxiety and Perplexity, is.*

1.

ALL Sorrow or Sadnesse, and *Feare*, that Man is terrified and afraid in himself, is from the Soul: For the *Outward* Spirit from the Constellations and Elements, is not disturbed or perplexed; *because* it liveth in its Mother, which hath generated it.

2. But the poor Soul, is with *Adam* entered into a strange Inn or *Lodging*, *viz*: into the Spirit of this World; and thereby the Fair Creature is become covered or obscured, and Captivated in a dark Prison or *Dungeon*.

3. But the Spirit of this World hath FOUR Inns or *Lodgings* wherein the Noble * JEWELL standeth Locked or Boulted in: Of these *Four* there is alwayes *One* and not all Four, *chiefly* manifested in a Man, *viz*: according to the *Four Elements*, which every Man hath in himself; and he himself is that very *Thing* or Substance, all, of him, but the Soul, which is *not* that Substance; but lyeth captive *in* that Substance; and yet only ONE Inn or Lodging Forme and Condition or Complexion of the FOUR; hath the *Upper* Dominion of the Life. * The Soul.

4. These Four are called,

I. *Cholerick.*
II. *Sanguine.*
III. *Phlegmatick.*
IV. *Melancholy.*

I.

5. *First.* The *Cholerick* is of the *Fires* Property, it affordeth a Stout Couragious Mind, vehement Anger, aspiring Pride, self-Conceited Thoughts, regarding *none*.

6. This Form Condition *Inclination* or Complexion, as to the Outward World appeareth in a Fiery Light; it Laboureth after, or for, the *Suns* Power; and would alwayes *faine* be Lord and Master.

II.

7. *Secondly*: The *Sanguine*, according to the *Aire*, is subtile, Friendly, Cheerfull, yet *not* of a Stout Mind or Couragious, it is *fickle*, is easily moved from One thing to another; it receiveth naturally into its Essence, the property and Ingeny or Inclination of the Constellations, or Starres: It is Chast or *Modest* and pure, and containeth or possesseth *great* Secret Mysteries in its Skill and Knowledge.

III.

8. *Thirdly*: The *Phlegmatick*, is according to the Nature and property of the *Water*; Flesthly, grosse, yeelding or facile, of an Effeminate Mind or Will, of a *meane* apprehension, but retentive or holding fast what it attaineth in it self; Art must be brought into it by *Loud* Importunity and Teaching; it findeth not that out of, or in, its own Root, it lets *all* passe for good and current, it cumbreth *not* it self with Cares, it hath a Glimps of the Light, it is not sorrowfull or sad, nor very frolick or Merry, but very Indifferent, or *Carelesse*.

IV.

9. *Fourthly*: The *Melancholy*, is of the property and Nature of the *Earth*, it is, as the Earth is, Cold, Hard, Dark, and Hungry after the Light, it is alwayes *afraid* of the Anger of God.

* *Extra.* 10. For the *Earth* and *Stones*, are comprehended * without beyond or distinct from the Eternall Substantiality, that is, in the kindled Desire in the *Fiat*, both according to the *Angers* property and also according to the *Love* property; there is both evill and Good, one among another, therein.

11. The *Good* is alwayes afraid of the *Evill*, there is a continuall flying of One from the Other, the Good would alwayes flye from the Evill, as is to be seen in Metalls where the *Tincture* is Good, and the Totall or entire earthly Masse is evill and fierce wrathfull; there will the *Tincture* of the Metall alwayes fly from the Earthly, especially, when the evill Constellation stirreth it, and will come forth out of the Center: thence it cometh, that the Metalls *grow*: for the Tincture driveth *their* Desire forth, and it desireth to flye away, but it comprehendeth

in

in the Deſire, *ſuch* a Corporeall Subſtance, as the Spirit, or the *Deſire* is: From whence the Metalline Body proceedeth.

12. The *Melancholy Nature* is Dark and Dry, it affordeth *little* ſubſtantiality, it devoureth it ſelf in it ſelf, and remaineth alwayes in the houſe of ſorrow or ſadneſſe: though the Sun it ſelf did ſhine into it, yet it would be ſad *in it ſelf*: Indeed it getteth ſome quickening or refreſhing from the *Suns* Glance; but in the Darkneſſe it is alwayes in fear and terrour of or before GODS *Judgment*.

Here Obſerve what the ſorrowfull or ſad Mind is.

13.

NOw if ONE of theſe Complexions have the upper-hand in Man, ſo that he is complexioned in or according to it: Then the poor Soul, *viz*: the Noble *Jewel* ſtandeth in this Houſe; and muſt help it ſelf with the Glance of the *Sun*, if it doth *not totally* attain the Light of God in it ſelf; ſeeing in *Adam*, the Divine Light-Eye, became ſhut up to it in the Earthly ſource or quality, into which it *went*.

14. The Soul, in *Adam*, did let in the outward Complexions into it ſelf, *viz*: the *Spirit* of the great World, of the Stars and Elements: in this Time they now dwell one in the other: the Soul in the Complexions and *they* in the *Soul*; yet the One Comprehendeth *not* the other in the Eſſence; the Soul is Deeper then the outward Spirit, but this Time, they hang ſtick or cleave, one to the other, as the *Inward* and the *Outward* World doe, whereas yet the One is not the Other; ſo alſo the Outward Spirit is *not* the Soul.

Know further.

15.

The Soul, is, in its Subſtance, a *Magick-Fire-ſource* or-quality, out of or from God the Fathers *Nature*: It is a great deſire after the Light; as indeed God the Father, in great deſire, from Eternity, deſireth *his Heart*, *viz*: the Center of the Light, and generateth it in his Deſiring Will out of the Fires property, as the Light becometh generated out of the Fire.

16. Yet now there can be no Fire, but there muſt be alſo the *Root* to the Fire, *viz*: *the *Center* or the Formes or *qualities to Nature*; and THAT the Soul alſo, hath, in it ſelf, and burneth forth out of the Forms TO Nature; *viz*: out of the *Dark World*, which in its ſource or quality

*NOTE
The *Center* of the Eternall Nature is; The *Firſt* THREE Qualities, TO Nature or Fire; which *Fire* is the *Fourth*: And the *Fift* the *Light*, which is the *End* of nature, or the Divine Quality or Property: the *Sixt* is the Divine Life: and the *Seaventh* is the Divine Body.

of the Deſire, driveth it ſelf forth *till* to the Fire; for that deſireth the Liberty, *viz:* the Light: as in the Book of the *Threefold Life* is expreſſed at Large.

17. Now then the Soul being a hungry Magick Fire-Spirit, therefore it deſireth ſpirituall Subſtantiality, *viz:* *Power* or Vertue, whence it may ſuſtaine or preſerve its Fire-Life, and meeken allay or Slake the Fire-ſource or-quality.

18. Now it is well knowne; how with *Adam*, it hath in diſobedience, *turned* or inclined it ſelf into the Spirit of this World; and eaten of the Spirit of this World: and therefore CHRIST became a Man in our Eſſence, that he might incline or *turne* it *againe*, through the *Center* and through Gods Fire, into the Light, *viz:* into the World of Meekneſſe: which now was ſo done or effected, in the *Perſon* of Chriſt.

19. But ſeeing our ſoul, from the Mothers Body or Womb, ſtandeth thus inclined or inturned into the Spirit of the Great World in the *Complexions*: Therefore it eateth, inſtantly FROM the Mothers Body or Womb, yea, IN the Mothers Body or Womb, of the Spirit of THIS World.

20. The Soul eateth ſpirituall food, *viz:* of the SPIRIT of the Forms or Qualities of the Complexions; not totally of their Eſſence; but Magically, it is the *kindling* of their Fire; the Complexion in the Souls Fire becometh Souliſh, or like the Soul: they TWO are as Wood or Fewel, and Fire, one to the other.

21. Underſtand in or by the *Fewel*, the Complexion, and in or by the *Fire*, the Soul; whereas indeed the Fire muſt have Fewell, *that is*, either the Outward Complexion, or a divine ſubſtantiality from Gods Subſtance: *One of them* it muſt eate of, or periſh; Whereas in it, *no* periſhing is poſſible; for it is a Deſire, and where a Deſire is, there is alſo Subſtance, the Deſire maketh it ſelf Subſtance.

22. Now we *underſtand*, why there is ſuch a difference of Men in *their* Willing and Doing; Or in their Will and Deed: For, of whatſoever the Soul eateth, wherein its fire-life becometh kindled, according to *that* the Souls Life, manageth its Dominion.

23. But if the Soul inclineth or turneth it ſelf *out* of its Complexion *into* Gods Love-Fire, in the * Heavenly Subſtantiality; which is CHRISTS Corporeity, according to the Angelicall Light-World; then it † *eateth of Chriſts Fleſh*; underſtand of the Heavenly, *viz:* of his Eternall, Subſtantiality, from the Meekneſſe, of the Light of the *Majeſty*, in which the Fire of God the Father in the Glance or Luſtre, maketh a *Tinſture*.

* Meekneſſe.
† Joh. 6. 51. to the 58.

24. In that Subſtantiality, *viz:* in the water-ſource-quality, or * *Fountaine of Eternall Life*; concerning which Chriſt ſaid, *He would give us ſuch water to Drink*; upon that, the Souls Fire feedeth, *viz:* upon the

* Pſal. 36. 9. Joh. 4. 10. 14.

divine

divine heavenly Substantiality, which in the *Nature* becometh changed into heavenly Bloud, *spiritually* to be understood.

25. Whence the Soul getteth the *Divine Will*, and bringeth the Body into compulsion, to doe, what it would *faine* not doe, as to its own forme Constitution Quality Disposition or Inclination, and the spirit of this World; in that the Complexion *must not* rule in the Soul, but standeth only in the Substance of the Flesh; and *manageth* the fleshly Dominion belonging to the *Outward Body*.

26. Such a Man asketh after Gods Word, and hath alwayes a continuall *Longing* after GOD; his desire is alwayes to speak of God, and would faine alwayes tast of Gods sweetnesse, but it covered and hindered by the *Complexion*, so that a continuall strife remaineth in him: The Soul striveth against the Complexion; for they are now tyed together in *one* Band; and the Complexion striveth against the Soul; it would alwayes faine get into the Souls Fire, and *kindle* it self, that it might rightly Live.

27. For, when the Soul eateth of Gods WORD; then is the Complexion, as or according to the Outward Life, as it were impotent and Captivated, whereas yet it liveth *in it self*: but the Soul is so faithfull in the presence of *Gods Love*, which only cometh to help its Substance, and often, when it eateth of Gods Love-Substance; it bringeth a *Triumph*, and Divine Tast or Relish into the Complexion, whence it becometh *trembling* and highly joyfull, and awaketh or raiseth up the whole Body, as if *Paradise* were at hand.

28. But this is not alwayes *steddy*: the Soul is soon covered or obscured with somwhat else, *that falleth* into the Complexion, and introduceth the *Outward Imagination* from the Spirit of the great World, into the Complexion: whence it getteth a Looking-Glasse; and beginneth to Imagine or *speculate* therein, and so it goeth out from the Spirit of God; and is often defiled with the *Mire*, if the Virgin of Divine Wisdome doe not call it back again to convert; which is here set before the Soul for a *Looking-Glasse*.

Further Concerning the Complexions.

29.

WHen the Soul *Imagineth* into, or according to, the Complexion, and so eateth thereof, and turneth it self from Gods *Word* and *Will*; then it doth as the *property* of the Complexion is: it receiveth all whatsoever is injected from the Constellation into the Complexion; all whatsoever the Spirit of the great World introduceth into the Complexion with *its* Imagination; it poysoneth it self, through the *desire* in the Complexion as to ALL outward things or Substances, as to all whatsoever the World doth in *Words* and *Actions*:

That

That the Desire of the Complexion bringeth into the Souls-Fire, and therein the Souls-Fire, *burneth*.

30. Here Men find, *how* all Evill actions and works, *burne* in the Fire of God the Father, *in which* the Soul standeth; Now that which is not agreeable or *Conformable* to the Love of God, that, the Love *cannot* receive.

31. And here men find, *what*, and how, a thing, is sinne, *how* God becometh Angry, when, with the Souls burning or Life, such abominations as Men act, are become introduced into *Him*, which keep off the Soul from the Love of God, and make the Souls Fire *stark Blind* as to Gods Wisdome and Light.

*NOTE.

32. For * Gods Spirit, goeth not into the Fire-burning or Life of the *Abomination*, till the Soul goeth out from thence againe, and batheth it self again in the † *Water of the Eternall Life*; which is done through *earnest* Repentance, *and there it becometh* Renewed *againe in the Fire of Gods* Meeknesse, *and in* the Holy Spirit; as a New Child; and beginneth again to drink of that Water, and liveth with, or *in* GOD.

* Joh. 4. 10. 14.

Now it followeth concerning the Four Complexions particularly or severally *with their Properties: [as to] what the Soul and the whole Man doth; When the Soul Kindleth its Fire-Life meerly from the Complexion, and meerely from the Constellation.*

33.

I. IF the Souls Life be surrounded with the *Cholerick Complexion*; then is it *fiery*, fierce wrathfull, climbing up or aspiring, and Consuming; it affordeth also such a Body as is *Meagar*, Evill, fierce wrathfull, and Angry; and if the *Soul* Imagineth thereinto, or according to it; it kindleth the Complexion yet *more* vehemently; for that is also fiery.

34. Then

34. Then there riseth up in that Man, Anger Pride or State, lofty desire of Exaltation; in Might and Pomp; to suppresse all under foot, to be a *Despiser* and Scorner of the poor and Miserable, a Domineerer over the bended Knee, not regarding though a thing perish in his Anger; unlesse the *Constellation* hinder it, which oftentimes, uniting with the Complexion, *infecteth* somwhat, and hindereth many things.

35. There is great *Danger*, with, or in, this Complexion, if the Soul liveth according to the *outward* Imagination; it hath a hard Bond, when one Fire-source or quality is bound or tyed to *the other*: The fierce wrathfull *Devill*, hath a powerfull accesse to it; for the fiery property is usefull for him: He is also Proud Stately and Envious; & so also is THIS *Complexion*.

36. O, how hardly will the Soul be loosed or freed, when it is *quite* kindled in this property: The Devill *need not* tempt it; it goeth along very willingly after his Pipe.

37. It will not easily be sad or sorrowfull, for it hath in the Complexion, a Fire-Light, and it ever supposeth that it is Gods Light; that it is in good wayes; and yet, is a proud stately, envious, angry, violent, oppressive or Tyrannicall Will and Spirit, so long as the Soul makes use *only* of the Complexion.

38. O, it affordeth a flattering hypocriticall shew in its Pomp, out of its Fire-Complexion and hypocrisie in its great Pride and lofty Mindednesse, and yet will be *esteemed* Holy: O thou * *Devill in the form of an Angel*, how dark art thou when the Complexion breaketh in *thy* DYING! * 2 Cor. 11. 14.

39.

II. The *Sanguine* Complexion, is Meek or Gentle, Lightsome, and Joyfull, according to the property of the *Aire*; it is Cogitative, Courteous or Affable, Milde and Amiable, and *resembleth* Life it self.

40. If the Soul be surrounded or encompassed with this Complexion, and imagineth thereinto or according to it, and will live to it; then it sheweth it self friendly, subtile, it will try or experiment many things, and *all* is ready at its hand; all whatsoever the *Constellation* frameth, that it experimenteth in the *Complexion*: It is cheerly or Joyfull, yet suddenly also it is afraid standing before the fire-power, *viz.* before *Great* * *Persons*, but in it self is resolute in its own Thoughts or Opinion, *without* advice or counsell of others: It is of a *sharp* Reason, through the Complexion as to the outward Spirit: it doth not commonly any hurt in its *Anger*; it is suddenly elevated, stout or Couragious, and suddenly falls again, as the *Aire* doth. * Hansen.

41. It should be watchfull, for the Devill is in rage against it, neither can he in *this* Complexion obtaine much; he would fain perplex it: that it might have *multitude* of THOUGHTS, that it might NOT imagine

gine after or according to the Kingdome of God: He casts strange things before it, to spend its time with; and it willingly studyeth upon *Many* things: For the Stars cast or inject their Imagination into the *Aire*; whence it getteth many strange far-fetched various thoughts.

42. This Man leadeth an affable sociable honest *simple* Life with every one, but the *Devill*, eagerly sets on, his Enemies, against him; *he must suffer much*; but he passeth lightly through it, as the *Aire* passeth through a thing; he is seldome very sad or sorrowfull.

43. For he hath not a *fiery* heart in him, therefore also the terrour doth not burn eagerly in him; but he should beware of unchastity *and* Idolatry, in these the Devill hath an accesse into the *Complexion.*

44.

III. The *Phlegmatick* Complexion is according to the *Water.*

If the Soul be encompassed or surrounded with *this* Complexion, and thence bloweth up its Life; then it is a stiffe swelling *Life*, dull, very perverse and regardlesse; of a Grosse Body; and of mean Reason; and yet through *diligent Teaching*, all ordinary Matters may be brought into it, if the *Moores* or Lunatick Power, doth not meet with it, but then it is a meer *Lumpe* or Clod of Earth, moreover through the *Moones* Power, it is very unrighteous injurious or *Wrongfull.*

45. Out of this Complexion any thing may be framed; the *Water-Spirit* receiveth all sorts of things, suddenly Evill, suddenly Good; it giveth forth it self readily in a *hypocriticall* shew of Holinesse, and ascribes to it self an honest righteous or upright Life, but with very great Mixture of the contrary.

46. The Water is *shining*, and the Soul also is not easily drawn into Gods Anger and the Dark World, which is in its *Center*; it bites freely, at the abominations of the World; and covereth it under the Water-glance or shining, *supposing* it to be Gods Glance or Lustre.

47. The Devill can introduce *all* wickednesse, which he knoweth in Hell, into this Complexion; if the *Constellation* hinder not, and the Soul *permit* and suffer it, he getteth as much here as in the Fire of the Fire-Complexion: For Sinne is as lightly regarded therein, just like a streame of water, that passeth away, undiscerned.

48. He hath also power herein to tempt and *assault* with Sorrow and Sadnesse, when it will give way to him; for he darkneth or *obscureth* the Glance of the Water with the introduced sinnes; and incloseth the Soul, that it keeps back from God; but in the *Storm* or *Combate* of the Soul, if it will with force break out of the house of Sadnesse, he can not long stand out here; the Complexion is too weak, he can hold out longer in the Fire.

49.

49.

IV. The *Melancholy* Complexion, is like the ſorrowfull ſad *Earth*; which alwayes ſtandeth in fear before the fierce wrath of God, which came into it in the Creation; it giveth a Competent underſtanding, and yet ſomwhat deep in Thoughts: The *Chamber* of *this* Complexion ſtandeth open, it may apprehend much, if grief or perplexity hinder not.

50. If the Soul be encompaſſed or ſurrounded with this Complexion, ſo that it eateth thereof, then is its fire-burning *very dark* or obſcure, very ſad or ſorrowfull, it eſteemeth not greatly of any worldly Pomp Bravery or Pleaſure, it is alwayes through the Complexion ſorrowfull and fearfull or *timorous* as the *Earth*: The *Devill* aſſaulteth it forely, and would alwayes faine thruſt it headlong *fully* into the Darkneſſe, into HIS *Kingdome*.

51 For where it is Dark, there he *freely enters in; he maketh Repreſentations or Images before the Soul, and terrifieth it with his *Wiles*, or abominable *Thoughts*, that it ſhould *deſpaire* of GODS *Grace*. * Germ.

52. For the Soul, in this Chamber of *Melancholy*, doth not introduce any thing much ſerviceable to him; unleſſe it depart or fall away from Gods *Grace*, and become totally careleſſe and vaine: then can the body afford to be a Murtherour, and a Theef, or a Robber, who regards, Man, God, *and the* Devill, all alike: for if it fall away or deſiſt, and giveth it ſelf up to the *Complexion*, to doe, what THAT will, with it; then that Man will doe ALL whatſoever the *Conſtellation* in the *Complexion* worketh; and the *Devil* mixeth his Imagination therein.

53. But while it remaineth in *ſtrife* againſt the ſad Complexion, there is none of the FOUR Complexions, into which *leſſe* abomination would become introduced: For it is alwayes in ſtriſe againſt the *Devil*, it knoweth that it hath him for a near Neighbour.

54. For the *Darkneſſe* is his dwelling houſe; and therefore he ſo readily aſſaulteth or ſets upon the *Melancholy*; he would either have it into the Darkneſſe, or throw it down, that it may deſpair, and give over: For *he* knoweth *well*, what the Soul can doe if it kindleth the Light of God in it ſelf: then it kindleth or burneth his Fort of *Robbery* for *him*; and then he ſtandeth in great ſhame, and his cunning treachery becometh Manifeſt or *Revealed*.

55. In *no* Complexion, doth the Devils Will or Intentions, become *clearer* Manifeſted, if the Soul become kindled in *Gods Light*, then in the *Melancholy*; as the Tempted know very well; when they once break open his Fort or Den of Robery; they know in the Complexion in Nature, ſuddenly, what a foul ſhameleſſe Bird, *he* is: afterwards he doth not readily come near it, unleſſe the Soul, be ſecure and *negligent*, and enter as a Gueſt into the Houſe of *Sinne*, and then he cometh like a fawning Dog, that the Soul might *not* know him, he ſtroweth

eth Sugar upon it, aſcribing *honeſty* and vertue to the Soul, till he can bring it again in the Complexion, to eat the *food* of Sorrow.

56. O how Suttly or *Craftily* and *Maliciouſly* he dealeth with it, as a Fowler goeth about to catch Fowles: He terrifieth it in its *Prayers*, eſpecially in the *Night* when it is dark: he caſteth his Imagination into it, ſo that it thinketh Gods Anger hangs over it, and would *deſtroy* the Soul: he makes as if he had power over the Soul, as if IT were HIS; and yet hath not a Hairs power, unleſſe it ſelf deſpaire, and give up it ſelf to him; he dares not ſpiritually either poſſeſſe or touch it; only with the IMAGINATION, through the Complexion, he ſlips or *ſteals* into it.

57. And that is the cauſe why he ſo tempteth or aſſaulteth *thi* Soul; that the Complexion Chamber is *Dark* or Obſcure; for he cannot ſlip or inſinuate *his* Imagination * into the Light; he muſt doe that only with or by Mans Sinne: but in *thi* Complexion he can doe it, it is near [of *quality*] to his Deſire, ſeeing this † Deſire maketh Darkneſſe or Obſcurity, ſo that *fear* is therein; becauſe of the raw crude or rough Earth: Elſe he had no ſpark of right more therein or thereto, then *in* the Other; He can effect no more with the Imagination, but to terrifie that Man and make him doubtfull: but if the Soul it ſelf doth not deſpaire, and give up it ſelf to him; then he bringeth it to that, that it might *deſtroy* it ſelf; he *dares not* deſtroy it, unleſſe *it ſelf* doth it.

* *viz.* into the other 3, Complexions.
† Or Complexion.

58. The Soul hath *Free-will*: if it ſtandeth before the *Devil*, and will not do as he willeth, then he hath *not ſo much* power as to dare to touch the outward ſinfull Body: He boaſteth himſelf indeed of Power, but he is a *Lyar*: If he had Power he wolud ſoon ſhew it.

59. But No! CHRIST, hath with his Entring into Death, into the Dark-Chamber of Death; and *into* HELL; unſhut the Gate to all Souls, every one may enter in; The * *Devill's* Snare by which he bound and tyed the Soul in *Adam*, *i* become *broken* † *on the Croſſe*: O how unwillingly doth he here ſpeak of the Croſſe, it is a † *Peſtilence* to him, if it be done Earneſtly.

* 1 Tim. 3. 7.
† Col. 2 14, 15.
† Hoſea 13. 14.
1 Cor. 15. 54, 55.

60. The *Devill* alwayes readily caſteth the Melancholy Mans *Sinnes* before him, and giveth forth, that he cannot attain Gods Grace, and *therefore* ſhould deſpair; ſtab, drown, hang or any other way kill, himſelf, that he may get an acceſſe or *entrance* into the Soul; For elſe he neither dare nor can touch it.

61. But if he can bring it about, that it is willing to doe ſo, then he is as the *Executioner*, that bindeth a Priſoner and bringeth him to *Judgment*, yet *he* dares not Judge it or deſtroy it, unleſſe it ſelf doth it.

A Receipt for the Black Devil.

62.

WHen he tempteth the poor Soul, that it should despair, a Man should give him when he cometh, this *Receipt* to Eate: The *Devill* is a Stubborn Proud Stately Spirit; and a Man cannot resist him more to make him give back, then by taking a cheerfull Mind against him very *Couragiously* and stoutly, not to be afraid of him; for he hath not the power of a *Straw*: doe but despise him, object his Fall to him; how he was a *Bright* Angel, and now is become a *Black* Devil.

65. When he cometh at first, dispute not with him at all; when he bringeth the Register or *Catalogue* of Sinnes, and pretends his power over thee and accesse to thee, Give him at first no answer to *that*: But when he cometh and with the Imagination strikes at the Soul, and casts *evill* Thoughts into *Thee*; and *thy* Sinnes *before* thee: and doth as if he would carry thee away in terrible Lightning: Then take to thee a Couragious Mind against him, saying; Whence dost thou come thou *Black Wretch? I thought thou hadst been in Heaven among the Angels, how comest thou driven thence, and *loadest* thy self with the Register or *Catalogue* of Gods Anger; I thought thou hadst been a Prince in God; how art thou then become, his *Executioner*? Is so fair an Angel become a slave-Executioner? Fye upon thee! what hast thou to doe *here* with *me*? Away to Heaven to the Angels if thou art Gods Servant: Fye on thee, pack hence thou *Slave* Executioner: goe to thy own Angels, thou hast nothing to do *here*: *This Receipt* he Eateth readily, it serveth for his health.

* Schwarthans.

The 1. Receipt, or ℞.

64.

But if he will *not* give back, but will still read on the Register or Catalogue of *Sinnes*: then stand boldly before him and say; Hearken! Read this First: * *The Seed of the Woman shall Crush* or bruise *the Serpents Head*: Canst thou not find it? stay a little; I will kindle a *Light*, that you may find it: For it standeth about the beginning of the *Bible*, where *Adam* fell into *Sinne*; then wrote Gods Anger first: * *For the Womans Seed shall Crush* or bruise *thy Head*: This is the *Second Receipt* which he readily eateth.

* Gen. 3. 15.

The 2. Receipt or ℞.

65.

If He will *not yet* give back, but saith, Thou art a great *Sinner*; and hast purposely committed this or the other great Sinne; also *knewest well* that it was iniquity; and wouldst still a while trim thy self with Gods Grace; whereas yet Gods Anger is already kindled in *thee*, and thou now *at present* art the Devils own.

66. Thus

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66. Thus it enters into the poor Soul from the *Devill's* Imagination, that it is afraid, and thinketh thus; Thou art a great Sinner, GOD hath *forſaken* thee becauſe of thy Sinnes, now will the Devill fetch thee away, and make an end of thee, ſo that it beginneth to be afraid of him.

67. Now when he cometh thus: take to thee *once more* a Couragious Mind out of or from CHRIST, again, and ſay; I have ſtill ſomewhat for thee O *Devill*, that thou mayeſt become an Angel againe, receive it *into* THEE and ſay; * *The* BLOUD *of* JESUS CHRIST *cleanſeth us from* ALL *our* SINNES; Alſo, † *The Son of Man is come to ſeek and to ſave that which is loſt.*

* 1 Joh. 1. 7.
† Math. 18. 11.
The 3. Receipt or R.

68. What wouldſt thou Devill give for this; That God in thee were become Man? or *Incarnate*? I have alwayes an open Door of *Grace* into THAT: but thou haſt Not; thou art only a *Lyar*: pack hence away, thou haſt nothing in Me; though I am *indeed* a *Sinner*, yet *Thou* art Guilty of it: Thou haſt wrought the *Sinne* in me, through thy deceipt and Treachery: Now take that which is THINE; The SINNE is THINE; The SUFFERINGS and Dying of JESUS CHRIST is MINE: He is therefore become a Man, becauſe he will deliver us from *Sinne*: Thou haſt wrought the Sinne in Me, THAT keep for THY ſelf; and my Lord JESUS CHRIST, hath wrought in Me the Righteouſneſſe, which availeth before God; THAT I keep for my ſelf; his Suffering and Dying for Sinne, is *Mine*; † *he hath dyed* for my Sin which I have Committed, *and is riſen again* in his Righteouſneſſe; and hath compriſed My Soul in his Satisfaction; CHRIST is in Me and I am in him; and my *Sinne* is in *Thee*, and *Thou* art in *Hell*.

† Rom. 8. 34.

69. Scorn him ſaying; Alas fair Angel, that *wouldſt not ſtay* one Day in Heaven; He was a Prince and Now loads himſelf with the Regiſter or *Catalogue* of Sinnes with that dirty Sack or *Satchel*: Thou Executioners ſlave; take away my Sinne in thy Beggars Pouch, thou art only become a ſlave of Sinnes, carry them to *thy* * *Lord* and Maſter: then ſhould I be free of them, and then would Chriſts *Merits* continue to me,

* The Anger of God whoſe Servant the Devill is.

70. Chriſt ſaid, * *My Sheep are in my Hands, and none can pluck them out from me; the Father who hath given them to me, is Greater then All.*

† Joh. 10. 27, 28, 29, 30.

71. Thou fair Angel; how art thou become a Bearer of the *Wallet* of Sinnes; of a Prince a *Beggarly Slave*: hence with the Sack of Sinnes! and take *Mine* alſo with thee; thou needeſt nothing but *Sinnes*: thou haſt no part in my Soul: If thou CANST, devour me, here I ſtand.

72. But hearken; I have a *Mark* or Sign in Me; that is the Sign of the CROSSE; * *On which* Chriſt *ſlew Sinne* and *Death*; and deſtroyed *the Hell* of the Devills; and bound him in Gods Anger: Swallow that alſo with it, THEN thou wilt be an Angel againe.

* Heb. 2. 14.

73. Let not thy thoughts *diſpute* with him; neither be thou afraid of him, be couragious and bold, whether it be by Day or by Night, *he dare doe nothing*, though thou ſcorneſt him in the moſt horrible Manner, *if he giveth thee* Cauſe: *Elſe*, ſcorne him not.

74. If

74. If he cometh not with terrour and affrightment, then he is not there: but it is the Souls being afraid of the dark Abysse: which is afraid before or at Gods Anger: *Often it thinketh*, when the Melancholy Complexion becometh kindled with the fierce wrathfulnesse of the *Constellation*: that the Devill is there; but, he, is NOT.

75. When he cometh, he cometh either with *great* terrour or as an Angel, so lovingly as a *fawning* Dog.

76. If he cometh in the dark, and thou being in a dark place, and terrifieth thee; *Depart not* from the place for him, do not fly before him; he is not of such validity, that a man should give way for him.

77. Scorne him in the *darknesse* and say; Art thou there? I thought thou hadst been *an Angel of Light*; but thou standest there *leering in the dark, as a Thief; there are many other places for thee, where there is more *stink* then here; seeing thou goest about seeking after the *stink* of *Sinne*; but provoke him not that he may not get an *opportunity* against thee. * Lauren.

78. A Couragious Man that doth not flinch from him, he doth not easily terrifie; especially if he resisteth and scorneth him; for he is proud, and would alwayes faine be *Lord* and *Master*: If a Man will not give way and depart for him, that makes him *weary*, and he will not stay there; but if he goeth away from thence with a *stink*; then *away quickly* from thence, and say; Fye on thee thou stinking beggarly slave, how dost thou smell of thy Lodging; it smells just thus in a Jakes; he will not suddenly come again with terrour.

79. Let thy Mind hold no manner of dispute with him; he is not worth it; * *Image* or represent but this one only little Text or Saying, thou hast enough therein and needest no other comfort: which is † *The BLOUD of JESUS CHRIST the SONNE of GOD, maketh us Cleane from ALL our SINNES.* * Imagine, think, or represent in thy Mind. † Math. 18. 11.

NOTE.

80. Wrap up all thy Thoughts thereinto, let no other goe forth from thee, let the *Devill* insinuate or suggest into thee through *his* Imagination, what he will; but think it all *Lyes* what the *Devill* saith: but that *Saying* or Text is true, keep THAT for thine, let the Devill suggest what he will.

81. Doe not look after much dispute against his Terrour; he is too futtle or Crafty *for* thee; he teareth the first and best out of thy heart, that thou shouldst forget it, or doubt of it; wrap but the Soul into that *One* only thing; it is *strong enough* to withstand him: if thou wrappest thy Soul thereinto thou mayest well *scoff* at him; he cannot touch thee, also he will not stay long: if thou dost *not* give place to him; then he is to his other Servants as to Men, become a *Scorne*, also before the holy Angels, then he will fly before all things *e're* you scorne him.

82. Repeat that Saying or Text, *comprehend* it in thy heart: and take to thee a Couragious Mind against him; the *Spirit* which flicketh in

in that Saying or Text, will aſſiſt thee well enough: though thy *Soul tremble* before him, yet *reſiſt* him, in or as to the fierce wrath; as if you would lay your *Life* upon it; nothing will hurt you; he dares uſe no force, neither hath he any, while a Man *liveth*, in *this* time, he dareth doe nothing to him.

83. For CHRIST hath opened the Grace-Door; which ſtandeth open to the poor Sinner, *while* he liveth upon the Earth; that very Grace-*Door* is open in the Soul of Man: CHRIST hath broke open the faſt Encloſure, which was ſhut in Gods Anger; in his Soul.

84. Now ALL Souls qualifie or ſumpathiſe in ONE, they come ALL out of or from ONE, they are together all of them but one only * Joh. 15. 5. * *Tree* with many *Branches*: His breaking open, is paſſed upon all Souls out of or from him, even upon *Adam* and all along upon the *Loſt Man*: † Note. * Or deſire it not to be open. † The Grace-Door, ſtandeth open to ALL; God hath barred it up from *None*, but thoſe who *themſelves*, * *will*, *IT*, *not*: the Mark or Signe of his Entrance into the Humanity, is manifeſted to ALL Souls; and that will alſo be a witneſſe againſt the ungodly at the *Day of Judgment*, that he hath contemned it. [*viz*: the Door which is the Grace of God innate in the Soul.]

† Iſa. 1. 18. 85. Alſo, * *Though our Sinnes were as red as Bloud*; as *Iſaiah* ſaith, yet the Grace-Door ſtandeth *Open* to HIM: for when he turneth or converteth, *they ſhall become as Wool, white as Snow*: Furthermore *Iſaiah* ſaith: * *Can a Mother forget her Child, that ſhe ſhould not take Compaſſion on the Son of her Body or Womb: and though ſhe ſhould forget, yet I will not forget THEE: For behold, I have Marked* or Signed *thee in my Hands*: *viz*: in his *hands* pierced through with *Nayles*; and in the *Hole* of his *Side*, he hath Marked or Signed the SOUL of *all Souls*. *Iſa. 49. 15, 16.

86. Now if any will not come, and lay himſelf therein, but will *Contemne* the Print or Mark of CHRISTS *Wounds*, or ſuffer the *Devill* to cover or Obſcure it, he is guilty of himſelf; and though he doe cover it, yet it ſtandeth imprinted in the *Greateſt* Sinner *that is in the* World: For *Iſaiah* ſaith in the *Spirit* of CHRIST; † *Though a Mother ſhould forget her Child*; which very hardly cometh to paſſe: yet his *Love* and Grace ſhall *not be forgotten*, † Iſa. 49. 15.

87. He hath not forgotten the SOUL, though it were Bloud Red in Sinne: for he hath Marked or Imprinted it in HIS Bloud and Death; not ſome only, but the *Tree*, with its *Root* and *Branches*: *As Sinne came from One upon All*: *ſo alſo came the Righteouſneſſe through Chriſt upon All*, * Rom. 5. 18. ſaith the Apoſtle; * *As Sinne preſſed from One upon all* to Death; *ſo alſo the Righteouſneſſe out of Chriſt preſſed from One upon All*, to Life.

88. But

88. But that all of them *will not* is their Own fault, they have *Free-Will:* God willeth that all should become Saved: And Psal. 5. 4. * *Thou art not a God that Willest Evil*; Ezek. 33. 11. † *As true as I live, saith the Lord; I will not the Death of a Sinner, but that he Convert and Live.*

* Psal. 5. 4.
† Ezek. 33. 11.

89. Therefore should no Soul *Think* the measure of my Sin is Full, God hath forgotten or forsaken me, I cannot become saved; NO: He hath imprinted him in his hands in the *Wound-Marks* or *Prints* of the *Nayles*, He is a little *Branch* on the great *Tree* of all Souls, and qualifieth or co-worketh with all alike, as a Branch with the Tree; *While* he liveth in this World, *he standeth* in the Tree; even so long as the Soul is *cloathed* with Flesh and Bloud.

The Second Chapter.

Concerning the Temptation from or out of the Complexion and the Conſtellation.

90.

THE Temptation cometh *not* all from the *Devill*, eſpecially as to *Melancholy Men*; moſt ſorrow or ſadneſſe cometh from the Imaging or Repreſentation of the Soul, when it muſt ſtand in a Melancholy Inne or Lodging, there it is eaſily ſad or *ſorrowfull*, and thinketh, God hath forgotten or forſaken it, and will not have it.

91. For the *Melancholy* Complexion is *Dark* or obſcure, it hath no Light of its own as the *other* have; but it belongeth not to the Subſtance of the Soul; it is, *this Time* of the Outward Life, only the Souls Dwelling-houſe.

92. Therefore *alſo* the Souls *Holineſſe* and *Righteouſneſſe*, ſtandeth not in the Complexion but in the Heaven with GOD: For, Saint *Paul* faith; *Philip.* 3. 20. * *Our Converſation is in Heaven*: This Heaven where God dwelleth, is *not* manifeſt, in the *Complexion*, but in it ſelf, in the *Second* Principle.

* Phil. 3. 20.

93. It often cometh to paſſe, that the *Moſt* Holy Souls, thus become covered and ſad or afflicted and ſorrowfull: God alſo *often permits it* ſo to be, *therefore*, that they ſhould be proved or *tryed*; and wreſtle for the Triumphant Crown or Noble Garland of Victory.

94. For, when the Soul getteth the Garland of the *Holy Spirit* with ſtorming and great Conſtancy and Perſeverance, then it is *much* Nobler *and* Brighter, then when it becometh *firſt* ſet upon the Soul, *after* the Dying of the Body.

95. For, the *Revelation* of JESUS CHRIST ſaith: † *Whoſoever Overcometh, to him I will give to ſit with me upon my Throne, as I have overcome and am ſet with my Father upon his Throne*: * Alſo, *Whoſoever overcometh*

† Rev. 3. 21.
* Rev. 2. 17.

cumeth, to him I will give to eate of the hidden Manna: and will give him a good TESTIMONY: and with that Testimony a New Name written, which none knoweth but he that hath received it.

96. Often hath the † *Constellation* an Evill *Conjunction* or *Aspect*, often Darkneſſe in the Sun, and in the Moon; or an obſcuring or Clouding of the Sun and Moon. If then *Mars* caſteth his Poyſon-Rayes or infecting Influence thereinto, and that the *Conjunction* cometh to paſſe in an *Earthly Signe*, in the Melancholy Chamber: then it terrifieth that Soul mightily, which is ſurrounded or encompaſſed with a Melancholy Complexion; It ſuppoſeth continually that the Fierce wrathfull *Anger* of God, or the *Devill* is there, who cometh and would fetch away the Soul.

† The Inward Conſtellation in the Complexion.

97. For it feeleth in the Complexion, the Poyſon Rayes of *Mars*, moreover it ſeeth that it is in a Dark or Obſcure Inn or Lodging; and then it thinketh God hath rejected or *Reprobated* it, he will not have it, eſpecially when it Imagineth or ſearcheth into the Complexion, ſo that it eateth of the poyſon of *Mars*, and bloweth up its Fire Life therewith: then there is great bitter anxiety and *fear* of the Devill and Gods Anger in it.

98. And it ſpeculateth & thinketh or ſurmiſeth; * *God hath not* † Foreſeen or *Elected IT in CHRIST*, to Eternall Life, it is ſo dejected that it * *Dare not lift up its Countenance to God*; but thinketh continually, IT is one of the greateſt of Sinners, and that the Grace-Door is ſhut: And yet in truth *this* is nothing elſe but the *Phantaſie* of or from †*the Conſtellation* in the *Complexion*, wherein the Soul vexeth or tormenteth it ſelf.

* Rom. 8.29.
† Or Predeſtinated.
* Luk. 18. 13.

† Note the Conſtellation here mentioned is inward in the Microcoſme, not Outward in the Macrocoſme.

99. Now when the *Spirit* of the Great World or *Macrocoſme*, with the *Conſtellation* of the Starres, is come forth * *therein*: It driveth on its Juggling Sport in it, and bringeth wonderfull *Phantaſies* thereinto, ſo that the Soul dejecteth or afflicteth and tormenteth it ſelf, and the *outward Spirit* alſo at length totally kindleth it ſelf in the Earthly ſource or quality: whence the wheele in the *Center* of Nature becometh *whirling about*, ſo that the Spirit cannot apprehend or comprehend and retaine or preſerve the *Thoughts* or Senſes; which is *Phrenſie* Madneſſe and Phanatiqueneſſe, and many times befalleth *Melancholy People*.

* Note.

100. And when the *Devil* ſeeth *that*, he inſinuates his Imagination thereinto, and perplexeth the Soul much more, but he hath no Authority or power, only the Anxious ſource or quality, is the ſource or quality of *his Life*: he is very readily preſent with it; for he is, without that, an *Enemy* of Mankind.

101. Therefore none that is tempted from ſorrow or ſadneſſe, ſhould Image or repreſent to himſelf, when this tempteth him through the Complexion, that it is from the *Diſfavour* and Anger of God; for it is a *Phantaſie* from the *Complexion* and *Conſtellation*.

102. For Men see very well, that the worst and *most fatted* Swine of the *Devill*, that wallow every Day and Hour in Sinne, are NOT so sad sorrowfull and assaulted or Tempted and Afflicted: and the Cause is, they have an Outward Light in the Complexion, * 2 Cor. 11.14. *wherein they* Dance *to* the * Devil *in the Forme of an* Angel: But so long as there is the least spark in Man, which † That is desire to exercise the Grace of God. doth † *Desire* the Grace of GOD, and would faine become saved; *so long* Gods Grace-Door is open.

103. For, he that is forsaken or rejected of God, whose *measure* is FULL; he regardeth neither *God* nor *Man*, nor the *Devill* neither, *at all*; he is stark Blind, and goeth vainly up and down *without Fear*, he hath an outward *Customary Round* in his Worship and Service of God; A Beast goeth into the Sanctuary, and a Beast goeth out from thence again; there is no Divine *Experimentall* Knowledge, only Conceit Opinion Fictions and Custome, and THAT he accounts for HIS Holinesse.

104. Whereby the Melancholy Mind may know, that God doth not so manifest his Anger, in this Life; for although the *ungodly* is punished in this Life, yet he accounts it as a thing that is done by *chance* and by *mishap*.

* Isa. 42.3. Math. 12.20. † Mat. 11.28,29 * NOTE. 105. For *Isaiah* saith in the *Person* and *Spirit* of CHRIST; * *He will not break the Bruised Reed, nor put out the* Glimmering or *smoking* tinder or *Flax*: Also Math. 11. 28, 29. † *Come to me all that are weary and heavy Laden, his Yoake* is even * THIS; what Nature bringeth to the poor Soul, whether Temptation persecution cares troubles necessities afflictions or sickness, men should only bear it with Patience, and cast themselves into his *Love* and *Mercy*, it hurteth not the Soul at all, it is in truth rather *much the* better *for it*.

106. For, while it standeth in the House of sorrow or sadness, it is not in the House of *Sinne* or in the State Pomp and pleasure of the World; God holdeth it therewith, in a *Restraint* from the sinfull pleasure of this World: But if it must a little while sorrow and Lament, what is that? *How soon* will it be released from the House of Sadness, and put on the *Victorious* Crowne of Eternall Joy?

* Rev. 7.17. Ch. 21.4. Isa. 25.8. 107. O *Eternity*, thou art very Long; what is it that a Soul, must a *little* while be sorrowfull, and afterwards, have *Eternall* Joy? for * *He will wash away all Teares from their Eyes*: Only as long as there is never so little a spark in the Soul which panteth or longeth after God, *so long* is Gods Spirit IN that little sparkle.

† Joh. 6.45. 108. For that a Man desireth and panteth after God; that *cometh not* from Man, it is † *the drawing of the Father* in his Sonne JESUS CHRIST, to him: The *Holy Spirit* is the Divine Desire it self; no Man can desire God, *without* his Spirit; THAT it *self*, IS, in the Desire and reteineth

reteineth the will of the Desire, in God, so that the poor Soul is preserved.

109. *Saint Paul* saith: * *We know not what we should speak before God when we pray; The Spirit of God helpeth us mightily with Sighes and Groans unutterable, according as it pleaseth* God: Why should we then long doubt of his Grace, when as he is *more willing* to receive us to Grace, then we are to come to him? * Rom. 8. 26, 27.

110. See what he did to the † *Lost Prodigall Sonne, who had consumed his Fathers Inheritance or Portion, with the fatted Swine of the Devil, and was become a naked stinking Swineheard when he saw him, that he had turned to him again,* how *he fell about his Neck and kissed him,* saying, *This is my dearly Beloved Son whom I had lost, he is come again; he was Dead and is become living;* how *he commanded to make ready,* and to *rejoyce with himself for his Son that was Evill*; As CHRIST further teacheth, That * *There is more Joy in the Kingdome of Heaven among the Angels of God, for one sinner that Repenteth, then for Ninety Nine Righteous that need no Repentance.* † Luk. 15. 11, 13, 15, 20, 23, 24. * Luk. 15. 7.

111. The lost Prodigall Sonne, is the poor *sinfull* Man, when he *acknowledgeth* himself that he hath been a great Sinner, and *purposeth* to turn to Gods *Mercy*; then thus our dear Father in Christ meeteth him; and thus receiveth him with great Joy, and the Angels and holy Souls in *Heaven*, rejoyce exceedingly, that once a dear Soule of a dear Brother, is come to them out of the house of *Sinne*, out of *Death*.

112. A sad sorrowfull Soul perplexeth it self and is troubled about this, that it can not awaken *great Joy* in the heart in its Desire; it sigheth lamenteth and thinketh, God will have none of it; because it can *feel* nothing thereof; it looketh on other men and seeth *them Cheerly* and *Merry*; who are in the like Balance or Condition with it self, fearing God; then it thinketh, that very Joy standeth in Gods Power, but it self is *not* accepted before God, God will not have it, it will *needs feel* God in the Heart.

113. *Before* the Time of my knowledge, it was just so with me, I lay in hard Strife, till I *Obtained* my Noble Garland; then I first Learned to know, *how* God *Dwelleth not* in the Outward fleshly Heart, but in the *Center* of the Soul, *in himself*.

114. And then I first † perceived inwardly and intimately: that God had thus drawn me in the Desire, but I *understood* it not before; I thought the Desire was *my proper own*, and that God was farre distant from US; After that I saw and rejoyced in this, that God is so Gracious, and doe *write it* for an example to others, not in the least to despair, when Comfort stayeth and is deferred; according to the Psalme of * *David*, † *If thou stayest even till Night and till the Morning,* &c. † And before I was aware. Ward ich dessen inne. * Psal. 30. 5. † Then Joy cometh.

115. It hath come to passe so with the *greatest Saints*; that they must often

often *wrestle* for the Noble Garland; none will be Crowned therewith, *unlesse* he wrestle for it.

116. Indeed it is Depositted or laid up or By, or laid aside, *in the Soul*: but it lyeth in the Second Principle; the Soul standeth in the First; if it will put that on in this Life time, then it *must wrestle* for it: but if it do not attain it in this World, yet it obtaineth it after this Life-time, in the laying off, of * *this Earthly Tabernacle*: For Christ saith, † *Be of good Comfort; I have overcome the World*: Also; *In me ye have peace, in the World anxiety* and trouble.

* 2 Cor. 5. 1.
† Joh. 16. 33.

117. The Noble or Precious PEARLE; lyeth in many a tempted troubled Mind, very much *neerer*, then in those, that suppose they have comprehended it; but it *hideth* it self.

Den wo er ist am besten mit
Da will er's nicht entdecken.

For where it is, at most and best,
There t'will not, that, discover.

But though it seemeth as if it would not, but *refuseth* to appear; let not that terrifie any Soul.

118. It hideth it self *therefore*, that the Soul should knock and seek. For Christ saith, * *Seek, and then ye shall find, Knock, and then it will be opened unto you*: † *My Father will give the holy Spirit to them that ask him for it*: Let Gods Promise be accounted *most assured* to thee; and though thy Heart saith cleerly no, to it, yet be not Thou dissuaded from it.

* Luk. 11. 9, 10.
† 13.

119. For that is not Beleeving: that a Man receiveth, into his *fleshly* Heart, Joy in the *Outward Complexion*, so that the Mind in the Flesh is *cheerfull*, and Merry, so that Heart and Reines tremble for Joy; this indeed is not yet FAITH: That is only the Holy Spirits Love-Beames or Rayes, a Divine Glimps or aspect, that is *not* constant or steddy.

120. For God dwelleth not in the outward Heart, nor Complexion, but in himself, in the Second *Center*, in the *Jewel* of the precious Noble *Image*, of the Similitude of God: this is hidden in the Outward World.

121. The Right Faith is, that the Spirit of the Soul with its Will, with the *Desire*, enter into, *and* DESIRE *that*, which it neither seeth nor feeleth.

122. Understand; The Soul, as to what belongs barely to it self; standeth not, in *this* Time; so also it doth not send the subtile will-spirit, which originateth out of its Fire-Life, *thereinto*: in that very will-spirit, the *Pearle* becometh received or conceived, so that the Souls-Fire doth

doth no more *afterwards* continue or remaine, in the Desire.

123. For so long as the *Pearle* remaineth in the *Will-Spirit*, so long the *Desire* is in the Soul; for that little Pearle is a *Sparkle* of the Divine Love, it is the *drawing* of the Father in his Love.

124. The Soul should stand firm in its Desire, though the Outward from or out of the dark Complexion, saith utterly NO, God is not there, for then there would also be *no Desire* or will after him: For where God is not in the Will-spirit, there it is as it were blind and dead to God; It desireth not God, it liveth in Opinions and Suppositions, It regardeth *not* the *Desire* * after God; It is only a subtile skill or eminent faculty above *other* Beasts, because the Soul is higher *dignified* then *they*.

* Or to be like him, as he would have us be, in Mercifulness, &c.

125. Therefore a sorrowfull Heart should by *no means* suffer the *Complexion* to Image or Imprint on its Heart, that God is not there present, or will not have it for His, *else* the Soul eateth of such Imaging or Representation, and becometh sorrowfull and sad.

126. It is great *Sinne*, that the Mind thrusteth such a Phantasie into the Heart: For, the Soul, which is a Noble Creature out of GODS *Nature*, becometh perplexed or Anxious *therein*, the Phantasie, kindleth the Souls Fire, so that it burneth in such a smarting painfull Source or *Quality*.

127. Dear Mind, think no otherwise, when the Anguish of the *Complexion* is kindled from or by the *Constellation*, but that it proceedeth from thence, that thou then standest in * *Gods Vineyard*; thou shouldst *Labour and not stand Idle* and be Lazy; for thou dost God *great* Service thereby, and thy Labour is, that thou overcomest in Beleeving, *though* perhaps *no Comfort* appear to thee in thy Outward Heart; be not deceived.

† Math. 20. 1, 3, 6.

128. That is *not* Faith, that I see; but that is FAITH, that I trust the *hidden* Spirit, and Beleeve its WORD, and that I would rather lose my Life, then not Beleeve ITS Promise; he wrestleth rightly with God, as *Jacob* did the whole Night, who neither seeth nor feeleth any thing, and yet trusteth or *relyeth* upon the PROMISED WORD, he overcometh God; according as it was said to *Jacob*; * *Thou hast wrestled with God and Man, and hast prevailed*;

* Gen. 32. 28.

129.

But thou askest

What *Word* is THAT?

Answer.

It is THIS. * *My Father will give the Holy Spirit to them that ask him for it.* THAT, it is of which the *Mouth*

† Luk. 11. 13.

of

*Joh. 16, 13, 14. of CHRIST himself hath spoken, saying: When THAT cometh, * *it will lead you into all Truth: For it will receive of Mine and make it known unto you.*

130. But that you may NOT doubt that it is certainly so, that the Temptation and dejection cometh only out of the *Complexion*; I will set an example before you, which may happen to a fiery or *Choleriek* Complexion, also much more to a *Melancholy* or Earthly One.

131. If thou walkest in any dark and dismall place in the Night, thou art *afraid*, and thinkest continually there is somwhat there in the dark, that may terrifie or affright THEE; what kind of Fear is this? Is the Flesh afraid? NO, then it would not goe thither: the poor Captive *Soul* in the flesh, is afraid in the Darknesse; it hath alwayes an expectation that the *Devill* will lay hold on Thee; for it knoweth, that he dwelleth in the Darknesse; and indeed the fear is, that the *Devill* will lay hold on Thee: by which it may well be discerned, that the fear cometh from the *Phantasie*.

132. Thus it goeth also with the poor soul, in a constant continually *Dark* Complexion-*Chamber*, it is so desperately terrified, in that it must *dwell* in the Dark obscurity, and is alwayes afraid of the *Devill*, and of Gods *Anger*,

Advice,
Concerning Melancholy, *one of the Four Complexions.*

133.

A Soul in the *Melancholy* Chamber, should not by any meanes speculate into, or *Meditate* on Gods Anger; also should very *seldome* be alone, but with people that speak together and discourse familiarly; then the Soul Imageth or Imprints or represents that Discourse or *Conference* in the *Phantasie*, and speculateth or searcheth not, for no *speculation* is profitable for it; when it *can not* turn it to its benefit and welfare, it should let *That* alone.

134. Also this Man should not *read* such Writings, wherein is taught concerning a particular or *single* peculiar Election; they all teach of *That* WITHOUT understanding, and doe not explain it aright; As the High *Tongue* of the Holy Spirit *understandeth* it and hath set it down; as in our other Writings it is sufficiently declared.

135. He should not use very many sorts of Writings, but hold singly

ſingly to the SCRIPTURES; therein he may find enduring ſteddy *Comfort.*

136. But if he be indued from God, with a *Deep Mind* and *Thoughts*, ſo that the Soul *cannot forbear ſearching*; then let him in the fear of God with *conſtant Prayer*, lay himſelf upon or to the *Center* of Nature, that he may ſearch THAT, and then the Soul putteth it ſelf into REST: For it ſeeth its own Ground, or Foundation, and ſo all Fear Sorrow and Sadneſſe, ſuddenly vaniſh away from it.

137. Of this I know how to ſpeak and ſay, what kind of Light and eſtabliſhing or *Confirmation* it is, to HIM, who findeth out the *Center* of Nature; *but* no own-ſelf Reaſon attaineth it. God indeed barreth it up from *none*, but it muſt be found in *the fear of God*, with ſtriving, holding out, or perſeverance, and praying: for it is the greateſt *Jewel* in this World; whoſoever findeth it, he cometh OUT from BABEL.

138. A *Melancholy* Mind *ſhould* with great earneſtneſſe beware of *Drunkenneſſe*, that the Soul become not, loaded too very hard, with *earthly* power or vertue; * for when the Body thus burtheneth it ſelf with *Drink*, then the earthly power of the Drink, taketh the *Complexion*-Chamber totally in; and then the Soul imagineth therein or according to it: it *Eateth* the Earthly ſource or *quality*, and kindleth *its Fire* therewith; and rejoyceth or refreſheth it ſelf ſomwhat therein.

* See the 3. Poynt verſ. 29. Concerning the Soul.

139. But when that vertue or power *falleth* again and ceaſeth; that is when that Man becometh *ſober* again after his Drink; then is the poor Soul as it were rejected or accurſed: for it loſeth in the overflowing Earthly ſource or quality, * the Divine Imagination or Deſire.

* NOTE NOTE

140. For, Gods Spirit will not dwell in the Earthly *Imagination*: and then there beginneth ſorrow and Lamentation in the Soul: and it is with it, as if it were *rejected* or accurſed; Gods Anger doth ſo ſet it ſelf againſt it, as if, that would caſt it into the Root into the *Center* in the *Darkneſſe*; and there the Soul is in an *Agony*, and afterwards ſeeketh for *Pot-Companions* again, that it might yet have its *fools* Jollity and ſport: Whence it cometh that the Pot Companions, joyne one day to another, and *throw* their ſouls into Gods Anger and diſpleaſure: This I ſpeak faithfully, as I have highly known it in the *Center* of Nature, and in the Principle, or *beginning* of Life.

141. The *Melancholy* Soul, ſhould beware of *Anger*: Anger is its greateſt poyſon, and bringeth Madneſſe or the *Phrenſie*, as is very clearly to be known in the *Center*: For the Melancholy Chamber is Crude or *Rough*, and is like the Wild Earth, and is very waſt and barren, it hath very *weak* hold on the *Wheele* of Nature.

142. Now if it happeneth that the fierce wrathfull Fire moveth it ſelf too vehemently, then goeth the wheel of Nature in the ſound, as Men ſee that the Body *Trembleth*: and then if the Complexion-Chamber be ſo waſt or voyd without ſubſtance, the wheel cannot eaſily *ſtop* it ſelf again, and the *thoughts* can not be comprehended; but all goeth together one among another very fieryly and fierce wrathfully; as is to be ſeen in the Mad *Phrantick* perſons, that the *Mind* cannot apprehend the Thoughts, neither doth it *know* what it ſpeaketh and doth, as when the wheele goeth: The *Devill* alſo readily bringeth his Imagination into it, ſo that oftentimes great *Evill* is Committed.

143. This wheele ſtandeth indeed in the Outward Spirit: But the poor Soul eateth *then* alſo thereof; and it fareth terribly with it: yet a Man ſhould *Condemne* no Soul in *this* Life-time; for the *ſigne* of the Croſſe ſtandeth *yet* in it, with the *Open-Door* of Grace.

144. The *Melancholy* Chamber ſhould beware of *Covetouſneſſe*; and indeed with *earneſtneſſe* goe out from it, for it is as hurtfull to it as the Anger.

145. Covetouſneſſe, is an *Earthly* Deſire; this Complexion alſo is Earthly, and the right Chamber of it, very empty or voyd and waſt: and then or *therefore* the Deſire draweth the Earthly Subſtance into the waſt voyd Chamber, and filleth it with ſuch *dark* Matter; wherein ſticketh meer fierce wrath and *the Anger of God*; together with *falſhood* and *unrighteouſneſſe*, and Evill Matters or Subſtantiality, according to the Earthly property, and that maketh the *Complexion*, (ſeeing nevertheleſſe it is an Earthly deſire) to be at length totally Earthly: of which then the poor Soul eateth with its Imagination, and feeleth then in its Fire-burning, the ſterne or *ſevere Judgment* of God, who is angred and enraged againſt the *falſhood* and *unrighteouſneſſe*; as indeed in the *Covetonſneſs*, ſuch baſe evill matter is together introduced.

146. Now when the poor Soul thus findeth it ſelf in Gods Anger, is beginneth to doubt and to deſpair: For it ſeeth nothing encompaſſing it, but meer evill Earthly *falſhood* and *unrighteouſneſſe*, whence only Gods Anger kindleth it ſelf.

This is faithfully Revealed or Manifeſted to You.

147. For a *Melancholy* Mind, there is nothing better then to lead a *ſimple* plaine and *Temperate Life*, without Pride, in a Mean Condition,

as

as much as maybe; yea a ſober temperate moderate Life, not to be loaden with *Great* Cares; but if they muſt of neceſſity be, the fear of God and Prayer, *ſhould begin all*, and then it is FIT, in ALL Conditions.

148. For, in the *Melancholy* Chamber great Counſell may be found: It is open, and ſo far as it keepeth ſober and Moderate, it goeth or *reacheth* as *deep* as the *Sanguine Chamber*: but without the Fear of God it attaineth only the *outward Reaſon*, it raiſeth the greateſt Evill in the whole World; if it be open and in a *Saturnine* Signe, which then is its *Lord*, it buildeth *Babell* and all deceit and fraud, it is very mighty Potent, in as much as it is ſorrowfull and vexed.

149. Therefore, if any *know* himſelf to be under this *Complexion*, let him *begin* nothing *without* Prayer: Let him Commit and Commend beforehand, his heart, thoughts, and Mind, his Willing and Doing into the *Holy Hands* of the Moſt High; and pray or deſire him, that he would be the Ruler and Governour, in all his Willing and Doing, and ſo he may effect and bring *much Good* to paſſe; without this, none ſitting in *any Office* and ſtanding in *this Chamber*, CAN bring forth any thing that is good or well-pleaſing and acceptable to God.

Thus for the Advice Concerning the *Melancholy*, one of the *Four* Complexions; the other *Three*, the *Cholerick*, *Sanguine*, and *Phlegmatick*, are in the following Chapter.

The Third Chapter.

Advice

Concerning the *other Three* Complexions, *Cholerick Sanguine* and *Phlegmatick*: The *Melancholy*, is in the foregoing Chapter.

An Universall *Looking-Glasse*, wherein every one may see himself.

It is written very briefly, only as it is represented from or out of GODS *Grace*.

Of the *Cholerick*.

150.

THat man who hath his best Treasure, the Noble or precious soul, standing in a *Cholerick*-house, should above all things exercise himself in *Humility*, or else he standeth in great danger: he should do well to poure water into the Fire, that his Noble Image be not kindled or *inflamed* in him, for it affordeth great Pride, arrogancy, sternness and hasty Anger, and is therefore very much Exalted, seated and set aloft, but *not* heartily beloved, unless the Water of God, *viz*: the *Noble Humility*, come into the Fire; then it deserveth to be beloved, and giveth forth the first or *Native* shining Glance or Lustre.

151. For, this Chamber hath a shining Glance or Lustre of its own, in the outward Nature; Indeed it is *not commonly* humble; unless it have *Jupiter* in the Sign of Life, or *Venus*; yet it hath under *Venus*, its Devill, which plagueth it day and Night, with *unchastity*.

152. And

152. And I say, for a warning, that there is great danger in *this* Complexion, much *greater* than in the *Melancholy*: For here the Devill cometh in an *Angelicall* form of Light; In a fire-Glance or Lustre, indeed he tickleth the poor soul, so that it helpeth it self with the Glance or *Lustre* of the fire; and becometh stout surly and bold, or presumptuous; ALL is little regarded by it: it bites very easily at the Bait of *Sin*.

153. Swearing, Cursing, and vain scurrilous discourse which runs contrary, and is against the NAME of GOD, and prophaneth or unhalloweth it in the SOUL, is not seldom but frequent in this Chamber: the fires fierce wrathfull Essence, holds back or shuts up the *Mind*, that it very hardly entereth into Gods Love and *Meekneſſe*, especially into right *abstinence* and into *Repentance*.

154. It is continually *wilfully* obstinate in Anger, men must stand in fear of it, if it happen that it goeth into an *Earthly Signe*, then from its own Form or Inclination, it doth *not* much that is good and serviceable, or for the Honour and Glory of God.

155. Therefore if any hath his best Treasure, lying herein, he should have a care what he doth, and how or in what *manner he liveth*; For the poor soul sets or puts its *Imagination* thereinto, and becometh therewith kindled or inflamed; It is not easily *aware* that it sitteth in the Anger of God in the *Hellish* fire; till that awaken, or till it be *bereaved* of the outward Fire-Glance or Lustre in the *Complexion* with or by the DYING of the Body: and then it is a proud fierce wrathfull Devill, and must even sit dwell or *remain* in the *Darkneſſe*.

156. Therefore *Now* it is good, that such a one do *not*, *himſelfe*, strive after might or power and honour, but if That be cast upon him, that he *suffer* not his Mind to look thereinto or Gaze upon it; For it hath a proud stubborn Malignant wicked Fire-Eye: *Diligent Praying* is here very necessary.

157. The soul becometh here easily *enflamed* or kindled so that it receiveth *Joy*, but common, out of the Fires Complexion in the Fires Light, and then it supposeth it is Gods Spirit: But NO: Gods Spirit cometh altogether with great *Meekneſſe* and humility, when it revealeth or manifesteth it self *IN* the soul.

158. O, what a *Triumph* doth THAT bring in the Fire-Complexion in the soul, if THAT appeareth! but that is now become *very rare* in Man, the *Complexion* continually remaineth *Lord* and Master.

159. Therefore be *advised* or warned, be humble, presse diligently after *Meekneſſe* in word and deed, then cannot the Complexion *so easily* inflame or kindle the soul: For God loveth a humble heart.

160. Thou art *not* in regard of thy *Complexion* at all the *farther* from God, only look to it, that thou abuse or misuse IT not; let ALL be done to the honour and Glory of God, and then Nothing hurteth thee: but break thou the WILL thereof.

Of

Of the *Sanguine.*

161.

THou mayeſt lead thy life alſo according to it, & thy ſelf in *this* Complexion not afford an *hypocrite*; with thy wide ſearching, thou findeſt much; See that thou doſt not introuduce ſtubble and ſtraw into the *Sanguine* Chamber, and yet ſuppoſe it is the holy Spirit; For thou haſt alſo in the Complexion a ſhining Light, it is indeed humane; but look to it, bring not *earthlineſſe* thereinto.

162. A ſober temperate and *moderate* Life is good for thee, beware of *Drunkenneſſe*, elſe thou wilt fall to thy Enemy into his Armes: For thou *Loveſt much*, beware thou doſt *not* love *unchaſtity* and Pride or *State.*

163. And although thou art humble or *Gentle* of Nature; yet Pride may very *eaſily* be brought into thee: for thou carrieſt about thee the houſe of *all the Starres*, as the Aire and upper Water, doth.

164. If thou wilt enter into the fear of God, and rightly put thy ſelf thereinto, then Mayeſt thou very well find the Great *Myſtery*, *Myſterium Magnum*; but *not* of thy ſelf, but *through GOD*; only thou haſt an *Open* Chamber to it; therefore have a care, what thou giveſt to thy SOUL for food: for there is nothing ſo Good but it may become Evill, if any Evill thing cometh into it.

165. But that Men deſpiſe, diſeſteem or *diſregard* THEE, let that paſſe, and truſt in God; this happeneth to thee *Many times* for the *ſake* of thy *ſimple* Form or Gentle *Modeſt* behaviour, keep what thou haſt and uſe not much *ſtrange* skill or ingenuity, and then thou bringeſt NOT into thy Noble houſe a ſtrange ſpirit.

Beſſer alhie leiden Spot,
Als nach dieſem Leben Noth.

Better here, to ſuffer ſcorne,
Then after this life, be Forlorn.

166. If thou overwhelmeſt thy ſelf with *drunkenneſſe*, then will the *Devill* introduce much evill and miſchief into thee, in that tender *delicate* houſe, for IT is a vexation to him, he hath no peculiar poſſeſſion therein, but only in or by the introduction of *Sin.*

167. A ſimple plain quiet Life were very good for thee, but thou art of too *wide* a reach, and findeſt or inventeſt Many things, and giveſt

THAT

THAT alſo away for *Nothing*; as the Aire doth: but look to it, what thou letteſt IN, and giveſt FORTH; that it be not from the influence or foundation of the Stars, but born or generated from GOD; elſe thou wilt both *deceive* and be *deceived*.

Of the *Phlegmatick*.

168.

Truth and *Righteouſneſſe* were a Noble or precious Medicine in THEE, for elſe thou ſtickeſt freely full of *Lyes*, and regardeſt little what thou giveſt forth or receiveſt in: Thou poor ſoul haſt here a dangerous way to go through the *Sea* of Miſery in *this* Complexion, thou wilt allwayes be defiled with the *abomination* of words and deeds.

169. *Water* hath a Clear Luſtre or *Tranſparency* in it ſelf, and giveth a Reflection, yet is but a *falſe* Looking-Glaſſe; thus hath the poor ſoul in *this* Complexion a very untrue or *deceitfull* Looking Glaſſe; for the Water taketh All into it, whether it be *Evill* or *Good*, it retaineth it and darkneth dimmeth or obſcureth it ſelf therewith; and ſo it goeth alſo with *this* Complexion: It taketh all the poyſon-beams or Rayes of the Stars into it ſelfe, and ſetteth them before the poor captive ſoul for a *Looking-Glaſſe*; at which bait, it then bites, and ſets that on work in the *Body*, whatſoever, in the Complexion is but a * *Magick* Looking Glaſſe. * Similitude in a Looking-Glaſſe.

170. O what good *ſweet words*, like ſweet water are given by it without Money, yet *mingled* full of bitter Gall from the Stars: there is no *manner of* deceit ſo great as this; Lyes are the Mantle or Cloak, and *Hypocriſie*, with the Glimps or ſhining of a Looking Glaſſe; To make a ſhew, to be ſeen, *how good* Chriſtians there are in *Babell*; is, and *will needs be* accounted the ſervice and worſhip of God.

171. Thou findeſt or perceiveſt *not*, that thou doſt *wrong*, but if a Man come neer thee with a little Spark'le, then it is plainly ſeen in thy Looking Glaſſe; It were well to Counſel thee, that Thou wouldſt know and *acknowledge*, how continuall a Sinfull Man thou art: thou ſhouldſt do well to enter into right *ſincere Repentance*, and *deſire* or pray to GOD for the Guidance and government of his *holy* Spirit, that the Evill affections or influences of the *Conſtellation* may be broken, and be held in with a bridle, that the ſoul ſhould not take in ſuch things, and ſo become a *Fool*.

172. Alſo a **ſober* moderate Life would be health and *ſoundneſſe* to thee; Continuall *watching and praying* and conſtantly to be *in the fear of* GOD, turneth away all Evill that proceeds from the *Conſtellation*: he that * 1 Pet. 5. 8.

that liveth according to the *Conſtellation*, he liveth like All *Beaſts*: but when a Man Imageth or *imprints* the Fear of God in his heart, then the SOUL becometh a LORD over the outward Life, and *compelleth* that under obedience, but if that be not done, then is the *Complexion* Maſter and Conductor of the ſoul: though indeed it cannot in its *own* ſtrength or power rule or govern the ſoul; yet it ſetteth its *Elementary* and *Starry* Looking-Glaſſe, before the ſoul; whereinto the ſoul *Gazeth*, and ſuffereth it ſelf to be captivated.

The Concluſion.

173.

Therefore ſhould man be a MAN, and NOT a BEAST, he ſhould govern humanely or like a man with the ſoul, and not with the *deſire* of the Complexion, and *then* it may attain the higheſt and *Eternall* Good, be he under what Complexion he will: * There is No Complexion ſo Noble, but if a Man will *live only* to the *Conſtellation*, the *Devill* hath his pleaſure and paſtime therein.

*NOTE.

174. Therefore it is rightly ſaid, according to the writings of *Saint Peter*: † *Be ſober and watchfull, for your adverſary the Devill, goeth about as a Roaring Lyon, ſeeking whom he may devoure, whom withſtand or reſiſt in the fear of God*, and be at No time ſecure or *Negligent* and careleſſe concerning him.

†1 Pet. 5. 8, 9.

* *O LORD, Thou art our Refuge.*

*Pſal. 62. 8.

FINIS.